A STUDY OF THE EFFECT OF LIMITATIONS

ON THE

PARISH CHRISTIAN EDUCATION PROGRAM

A THESIS

presented to the

FACULTY OF THE

EPISCOPAL THEOLOGICAL SCHOOL

In Partial Fulfillment

of the Requirements for the Degree

Bachelor of Divinity

by
Daniel W. Ferry

April, 1965

Like a good number of Episcopalians in their mid-twenties, I can remember growing up in a church with no comprehensive program of Christian education. The Seabury Curriculum was in an initial stage of development but would not be completed for publication until the mid-1950's. There were materials available from publishing houses such as Morehouse-Barlow, and materials available from other denominations such as the Presbyterian and Congregational Churches, some of which were being used successfully. But the materials, with some exceptions, were either antiquated in their approaches or were doctrinally not suitable for use in the Episcopal Church.

It is difficult to speak of the typical parish situation in the post-war period because of the changing social scene, but I may conjecture that my experience in a medium-sized suburban parish was the experience of many. I remember attending Sunday school classes from the fifth grade through the eighth grade with two teachers. I remember the classes being uninteresting, uninformative, and uninspiring.

One teacher tried to approach the class with a content-oriented
program and failed because the material had no relevance, as
presented, to our lives as teenagers. The other teacher
used an experience-oriented approach and tried to center the
weekly discussions on our activities. On one weekend he took
the class camping. This class was fun at times, but the
discussions and activities were very similar to those in our
scouting program and became poor substitutes for the latter.
Though anticipating the Seabury approach, this course also
failed because traditional Christian teachings were not
introduced to help nurture and support the truths derived
from our experiences.

Even in those early years many of us felt frustrated
by a sense of loss for not having received a firm under-
standing of the Christian faith, an understanding that could
have been, at least partially, conveyed in a good Christian
education program. Fortunately, the Church was also concerned.
In 1955-1956, my last years in high school, the Seabury
Curriculum was introduced to the Episcopal Church. This
was a great step forward in the parish life of the Church.
It not only gave the Episcopal Church its own program, but it
introduced Christian education, through a comprehensive program,

to progressive education and to existential ideals. At the time I was unaware of the new curriculum, and I vowed to aid the cause of good Christian education if it were in my power to do so.

The Seabury program was severely attacked by some churchmen in the ensuing years. Although textbooks and teacher's guides were gradually improved as the authors gained experience with the curriculum, the basic philosophy remained about the same.

Still remembering my vow and hoping to fulfill its intent, I began my seminary career. Three years of Sunday school teaching and theological learning, however, have tempered my zeal to be the "knight in shining armour" of Christian education. This short indoctrination has taught me that the task of Christian education is formidable indeed.

A seminar series on Christian education taken in the middle year proved to be a rewarding experience. Normally reserved and nonvocal seminarians were very outspoken as to their views on the subject and displayed much the same concern I had felt up til then. The participants knew that the Church, having only recently introduced the Seabury program, had failed badly in the educational life of the parish. The general feeling was that this new teaching series

was inadequate and that another system would have to be devised. Former teachers, DRE's, and rectors along with current Sunday school pupils were equally criticized by the seminarians. And because we had had more experience in Christian education as students and teachers than in any other aspect of our vocational training, we shared a mutual competitive spirit of criticism of each others' opinions. Each one of us considered himself a growing expert in Christian education and resented the advice of peers on the subject.

But as the discussions developed and after the criticisms were voiced, it became apparent that few constructive suggestions were forthcoming. We were unable to devise that new system or curriculum which would be the solution to the Christian education problem. Hence we decided that Christian education was one of the more difficult tasks facing a parish rather than one of the easier.

This insight was profoundly helpful for us. Many clergymen leave seminary with no knowledge of the difficulty of the teaching task in the parish. Consequently, after several abortive attempts at adult education and teachers' training or whatever, they become discouraged and disillusioned,

and finally pass on the responsibility of Christian
education to an assistant or DRE.

My hope is that, through the experience of writing
this thesis, I may gain a deeper understanding of the place
of Christian education within the life of the parish. It
is my hope, also, that many of the constructive and positive
values in Christian education will be discovered through
this discussion of many of the limitations and problems
intrinsic in the discipline. If the reader finds the study
at all helpful, the value he derives will simply be in
excess of the total value of such a preparation for the
author.

At this place I would like to thank those who have
patiently helped and supported me during the course of
this investigation. I would especially like to thank my
faculty advisers, The Rev. John B. Coburn and The Rev.
Rollin J. Fairbanks, who guided me through the investigation.
I would also like to thank The Rev. Eugene A. Brodeen, pastor
of the First Lutheran Church, Lynn, Massachusetts, for
explaining his experiences with the LCA Parish Education
Curriculum to me. I would like to thank my wife, Gayle,
for editing this thesis and for generally being a great

moral support throughout the period of this investigation. Finally, I would like to thank Mrs. White for her effort and time spent in typing this thesis.

TABLE OF CONTENTS

INTRODUCTION

Authorities within the Church concede that Christian
education is one of the greatest problems that a parish
must face. Pastoral theology professors, parish ministers,
DRE's, and lay teachers alike experience frustration and
disappointment in their efforts to present a sound Christian
education program. As a task in society, Christian education
should be no more difficult than general education. Because
of the added handicaps with which it must contend, however,
it proves to be a subtly more complex and difficult task.
Inadequately trained teachers must communicate an intricate
segment of human knowledge to children of only average
intelligence. General education would seldom attempt such
a task, assuming it presumptuous.

The Church, no longer questioning the validity of
the task, actually conducts such a presumptuous program on
a universal scale. Christian education teachers represent
a cross section of society: unskilled and skilled laborers,
shopkeepers and businessmen, school teachers and college

professors, engineers, lawyers, and ministers. Despite
their diverse backgrounds, these teachers have two factors
in common. They have a desire to serve their Lord and their
parishes in this special capacity. And secondly, except for
the ministers, they have little or no theological training
to aid them in their teaching role. These teachers must
convey to young people the great Christian heritage, a complex
heritage which is conveyed on a sophisticated level through
the scholarly disciplines of Biblical languages, Biblical
criticism, Christian history, dogmatic and systematic theology,
ethics, and a number of other related areas. The teachers
meet with average children for only twenty-four hours a year
as compared with 120 to 200 hours a year for a regular school
course. While it is true that, because of the higher socio-
economic and educational level of its members, the average
intelligence and ability of the children in the Episcopal
Church is higher than the national average, the prevalent
disinterest of these brighter children is often offset by
the attentiveness of less gifted children. Therefore, children
with either average intelligence or average interest or both,
comprise the major portion of Christian education classes.

Even though Christian education is restricted to

tighter limitations than is general education, it must

function in a dimension beyond that of general education.

Both endeavor to present young people with a body of knowledge,

but Christian education must teach in such a way as to

communicate this knowledge on an existential level as well

as an intellectual.

In Webster's New Collegiate Dictionary, "to communicate"

is defined as "to impart, to make known, and to be connected."

It also suggests that the word means not only to convey

information, but to share with others what is primarily

one's own. Therefore, Christian education teachers must

possess some appropriated knowledge of the Christian faith

and must share this knowledge, this existential understanding,

with the students. To communicate the Christian faith means

not only to teach information about Christianity to others but

to impart an appropriated, an acquired faith in Jesus Christ

as Lord and Savior. To communicate this faith means to

transform, to convert the students to the new life in

Christ that the teacher has found. More specifically, the

teacher brings the students to the place where God, through

the work of the Holy Spirit, transforms the students' lives.

The teacher accomplishes this task by communicating the faith

of the Church and his own faith to the students.

We can see the complicating factors created by this added dimension. Ideally, the assumption is that the teacher has been transformed by the Holy Spirit and that he actively lives his new life in Christ. It is also assumed that he understands his converted life in relation to the corporate life of God's people throughout history and that he understands the meaning of the Biblical and historical accounts of God's transformed people. Likewise, it is assumed that he can articulate this understanding of his own and the Church's faith and that he can present this understanding so that his students are able to share it with him. Finally, we make the assumption that students want to be lead and are capable of being led to a point of understanding.

We know that these ideal conditions are almost never present in parish situations. In most cases the teacher lacks an understanding of his own faith and that of the Church. His students lack the will and capacity to fully appropriate a living faith based on the Church's teaching. The overall situation is discouraging to say the least.

While discouraging, the Christian education situation is not hopeless. On some level, Christian education is

conducted in nearly every Protestant (in fact, every

religious) parish in the country. For reasons that will

be considered, these parish programs are generally in-

adequate and in some cases fail to meet minimum requirements.

Hope for effective Christian education, however, can be

found in a few well-run dynamic programs, one example being

that of Church of the Saviour in Washington, D. C.[1] Also

scholars in the field of Christian Education are taking

a more realistic view of the relationship of parish programs

to their social settings and to contemporary theology. The

new Lutheran Church of America parish education curriculum

takes account of the newest insights in contemporary

education and modern, critical theology. Thus a dreary

picture is brightened by these hopeful signs.

The purpose of this thesis is to analyze the factors

that control the effectiveness of parish Christian education

programs. The limiting factors found in three controlling

areas of Christian education are discussed; these areas are

the personal and social experience-capabilities of participants,

the relatedness of general knowledge to theological knowledge,

---

[1]Elizabeth O'Connor, Call to Commitment (New York:
Harper & Row, Publishers, 1963), pp. 193-200.

and the creative capabilities of participants in the teaching

role. After the limiting factors in these three areas have

been evaluated, the philosophy of the new Lutheran Church

of America curriculum is discussed in light of the evaluation.

Finally, conclusions and recommendations are made. The

author approached this investigation with a gentle scepticism,

hoping that his evaluation would reveal a more realistic and

honest perspective in Christian education than has often

been available. Although the Seabury Series is not evaluated

in this investigation, it is the author's desire that the

present study will provide a partial backdrop for a future

investigation of that series and of Christian education

within the Episcopal Church.

CHAPTER I

LIMITATIONS OF EXPERIENCE IN
CHRISTIAN EDUCATION

Specific obstacles in Christian education, which
will be described later, contain a quality of particularity.
Teachers, pupils, ministers and other participants are
oriented in Christian education in a specific way because
of abilities and disabilities of the individuals involved.
Each person is unique in the way he functions in his role;
each class is unique in the way it responds to the parish
program. The existential background of the individual in
relation to his classroom and parish situation dominates and
controls the existential quality of these programs. As time
progresses and conditions change in a parish, the program
must be changed to meet the needs of the changing conditions.
Programs must also differ from parish to parish to meet the
needs of completely differing, existential situations. The
slum parish must be approached quite differently from the
suburban parish; the culturally deprived child of a laborer
must be taught on a completely different level than the

culturally rich child of a college professor. The elusive subjective existentiality of situations requires acting on the basis of the individuality of each setting.

Underlying the subjective and existential nature of this involvement is the essential nature of man which is a universal quality of all individuals in all settings. Man in all age groups and in all settings possesses certain common abilities and disabilities which broadly fix the limits of his endeavors.

The boundaries of the limits are not fixed. They are not even visible to human comprehension but lie somewhere beyond man's scientific understanding in the outer mystical realms of man's theological and philosophical searchings. But, as amorphous as these limits are, we know them to be real and present since we encounter them every day and every minute of our earthly life. We know them to be there because we struggle against them and fight to push them back. We exhaust our energy waging a constant battle against these limits and only occasionally succeed in pushing them further away from us.

Essential Limitations of Selfhood. A good description of man's essential limits is found in H. R. Niebuhr's, The

Responsible Self, where J. M. Gustafson is introducing

the reader to Niebuhr's general ethics. The statement is

referring to man's ethical limits but is so broad that it

can be generally applied. This concise but comprehensive

analysis is worth repeating in full: .

> Moral action is human action in response
> to the governing action of God upon us. The
> most pervasive form in which God acts as our
> Governor is in the human experience of
> limitation, of finitude. Our finiteness is
> brought to our consciousness by our confronta-
> tion with other beings who limit us, or make
> us aware of our limits. (Niebuhr was persuaded
> that men do not encounter nonbeing per se, but
> rather meet their limits in relation to other
> beings.) Man is limited corporally. He meets
> the limitations of his own physical capacity
> in an understanding of his dependence upon,
> for examples, a floor to support him, and air
> to breathe. He meets the limitations of his
> body in its temporal dimensions in the existence
> of his parents who were necessary for him to
> be, and in the forces that will bring him to
> his death. Man is mentally limited. Man's
> capacity to penetrate the thought of another
> person is limited not only by his own intellec-
> tual finiteness, but by the aspects of the
> experience of the other that one cannot make
> one's own. Our thought about the natural world
> also is limited by the reality of the objects
> about which we think. Man is limited in his
> selfhood: his action is limited by the
> capacities of his will; his emotions set limits
> to his rationality. Man is limited in his
> existence by the necessity of I-Thou relation-
> ships. The self depends upon dialogue with
> the other self for its own existence. The self

confronts other selves who require
acknowledgment and recognition.[2]

Man is limited in his selfhood. We intensely wish
this clear fact were not true. In fact, the ultimate goal
of our "wish-fulfilling" desires is to have no limits, to be
God who is in complete control of his own destiny and that of
the universe. But without proving our point with a philo-
sophical analysis, we can affirm with assurance that man is
limited to the degree that there is a point beyond which he
cannot pass. That is, there is a point that cannot be passed
using human effort. With God the Father all things are
possible. But not even unlimited possibility was available
to Jesus. Like all of us, Jesus had to be born, at least,
of a human mother and taken from this life by death. During
his life Jesus ate ordinary food, slept normal hours, thought
with a limited, human mind, and reacted only to the environment
to which he was subjected. He was freed from certain limits
through his divine nature, for instance, from original sin
and the ability to sin. But Christ did not gain his divinity
through his own efforts. As for all of us, he obtained his
God-like attributes from the Father, therefore, placing the

---

[2]H. Richard Niebuhr, The Responsible Self (New York:
Harper & Row, Publishers, 1963), p. 32.

fulfillment of his perfect selfhood entirely in God the
Father's hands. Christ in his humanity was bound to human
limits; man at this time is bound to these same limits.
Christ in his divinity achieved perfect selfhood; man,
because the Father has not chosen to free men in the same .
way, is still bound to imperfection and sinfulness except
where the Father has alloted man divinity through Jesus Christ.

In the next chapter we will discuss the theological
implications of man's selfhood in relation to God's, and
the ensuing implications. Here I simply want to point out
that man is basically limited in this life even if individuals
seem at times to be existentially free. In other words,
there are limits that the best of people cannot overcome,
limits that are objectively attached to all men, to man,
from which man cannot free himself. These are essential
limitations. There are other limitations - existential
limitations - to which individuals are subjectively bound.
It may or may not be possible for individuals to free
themselves from these existential hinderances. This
problem is discussed later in relation to individuals
and their involvement in Christian education.

Essential Limitations in Society. Expanding our

discussion of essential limitations into the social sphere,

we can see that there are social limitations that bind man

no matter what his existential situation.   God rules in

relation to society as well as to individuals.   The

possibilities of essential limitations in society are again

described by Gustafson:

> A similar analysis can be made in the
> social sphere of human life.   The historical
> possibilities of the American nation are
> limited by its own past history, by its
> natural resources, by its contemporary
> confrontation with other nations.   We are
> limited by our cultural heritage, which
> defines in part what we are permitted to be
> and to do; we are limited by our own success
> in technology, which creates certain fears
> about our pace of self-destruction through
> weapons or through the misuses of nature; we
> are limited by the existence of the U.S.S.R.
> and other nations over against us.[3]

Confining our discussion to limitations in American

society, we can agree that certain dominant influences have

affected the nation as a whole and can be considered

essential.   The following three examples can be used to

illustrate our point.   First, the existence of atomic

devices limits the agressive policies of the United States

and other countries.   The fact of man's capability to

---

[3]Ibid., p. 33.

destroy himself not only limits and complicates the

nation's action in foreign affairs, but also increases the

essential or basic anxiety level of individual citizens and

hinders their free response in society. Most individuals

are constantly worried because of the threat of nuclear war,

and some are driven to radical conservative or liberal responses

in society because of their fear. This essential fear is

limiting on a social level.

Secondly, the industrial and scientific revolutions

have rapidly changed the United States' economy from an

agricultural base to an industrial base. Our success in

technology has enriched our culture enormously but has

also brought with it the great social problems of automation

and mobility. Individuals are concerned about loss of jobs

because of the automating of machines. They are also anxious

because of a feeling of unsettledness in our fluid and

constantly moving society. The essential fear of changing

life situations is a constricting and limiting experience.

Finally, anxiety created by the civil rights movement

seems to limit individuals in our society. The bringing

together of the races seems to essentially limit individuals

because the races have been so sharply divided in the past.

We see reaction to integration manifest itself in many different ways, both conservative and liberal, in the North and in the South. But there is a general feeling, at least among the white people, that this social movement has a limiting effect on their lives. The essential nature of the civil rights movement is the tremendous, irresistible, seemingly suprahistorical force of its forward advance. This great force is considered by many as limiting.

And so, man is limited in relation to the society around him. This is not due to his own limitation as an individual but is due to the essential nature of history and society which are beyond his control. Because of constricting forces that prevent his participation, there is a point beyond which man cannot tread in society.

Jesus had to reveal the Father in relation to Israel's historical and cultural heritage. He based his witness solidly on his descendancy from David; on the previous witness of Moses, Elijah, and the other prophets; on the Law and Commandments; and on the faith of Israel. Jesus taught, preached, healed, and witnessed in the little country of Palestine, a province of the Roman Empire in 39 A.D., a particular period in history. The revelation of

God through Christ had meaning only in the context of its historical and cultural setting. We can say that Jesus was essentially limited in his life by the society in which he was placed.

Existential Limitations of Individuals in Christian Education. Man in his selfhood and social nature is essentially limited. An effective Christian education program would be compelled to recognize these basic limitations. Man is not so free that he is able to educate himself without the aid of the Holy Spirit. God ultimately rules and governs our actions and experiences. By God's grace of revelation, we are limited to what we can learn through our personal and social experiences. But given man's essentially limited capacity to experience ultimate reality through his own efforts, what can be said about man's ability to experience reality on an individual's existential level? How are participants in parish Christian Education programs affected by their own personal, experiential backgrounds?

An individual is existentially, as well as essentially, limited in his capacity to experience reality. A person's social experience, psychological make-up, intellectual ability, and emotional sensitivity will determine his ability to respond

to the Christian educational process. This fact applies to
all participants in parish programs: students, teachers,
DRE's, and ministers. The nature of the parish program and
its effectiveness will be determined by the existential nature
of its setting. This is completely obvious to most of us at
once, and yet, at the same time, obscure. Directors of parish
programs simultaneously recognize the existential limitations
of the participants but continue to pour a gallon of theolog-
ical content and psychological insight into a quart of
capacity. The nature of the existential limits that bind
the participants and prevent them from fully responding
to parish programs is not understood by many of these
directors.

Existential limitations are found in three realms of
the participant's Christian education experience, in the
realm of his faith, in the realm of creative teaching and
learning, and in the realm of his response to the presented
content. First, one purpose of the parish program is to help
the participants grow in faith and in an understanding of
their faith in Jesus Christ. The students usually have very
little understanding of their faith; they usually have an
immature faith that is shattered in adolescence during its

great time of testing. Because of the child's limited
experience in life and his sheltered existence, it is
difficult to expect great faith of a child. On the other
hand, in the case of the poor, slum child who has seen too
much of life too early, it cannot be expected that he will
have a mature faith since he has not had enough good,
positive experience to know of a saving Christ.

Therefore, it is left up to the adult teachers to
help these youngsters grow in faith and commitment in God.
Of course the problem is that most adults have an immature
faith or do not see their faith relating in any way to the
material they are teaching. It is highly unlikely that a
teacher of little faith can convey much understanding of
faith to his students. Bishop Lawrence learned this truth
through experience:

> It is therefore self evident that it
> is more important that teachers be contagious
> Christians than merely academic ones. I dis-
> covered the hard way when, in my first parish,
> I succeeded in persuading a large number of
> public school teachers to teach our church
> school. But I soon discovered that the
> effectiveness of these professional teachers
> was far less than that of devoted souls who
> gave lavishly of themselves, even though they
> were weak in teaching techniques.[4]

---

[4]W. Appleton Lawrence, Parsons, Vestries, and Parishes:
A Manual (Greenwich, Conn.: Seabury Press, Inc. 1961), p. 142.

But as the Bishop implies, these devoted souls did not usually posses the talent to convey their faith to their students through the lessons presented in class on Sunday. And so, existential limits are placed on the individual teacher in relation to his own faith and his understanding of that faith. These are variable factors between individuals and within each growing individual. The minister or DRE is in the optimum position to help the individual teacher discover his faith in relation to the material he is working with so that the teacher in turn may convey this understanding to his students. How often leaders become so engrossed in helping teachers present content-matter that they forget to help teachers see their own faith as a teaching tool in relation to the content. If there is a lack of faith, the teachers can be helped to grow in their faith through the leader's encouragement.

The essential limiting factors of content and of creative means of presenting this content will be discussed in the next two chapters. Here we can say that teachers have had limited experience with the theological background of their course content and have had no training in creative teaching. Except in the cases of ministers, DRE's, and

professional teachers; this is nearly always true. We must
sadly add that this is even true where the parish consists
of college-trained people. In secular education today, very
few courses in theological-disciplines and in communications
are taught. And so, we are apt to find in a parish of well-
educated people, few theologically knowledgable or able
teachers. In the slum or blue-collar parish, the only
experience that a teacher may have had with Christian teaching
and with teaching techniques is what he was able to learn at
church. The existential limitations in relation to content
and techniques would depend entirely on the experiences of
the individual teachers and the existential setting of the
parish.

Therefore, teachers in Christian education programs
are at different levels of experience in relation to their
abilities. There are no minimum standards by which a teacher
is judged before he is accepted for the role. There is often
too small a pool of talent to draw from in a parish. Good
teachers are few and far between. But even poor teachers can
be given further training to deepen their experience. They
should be allowed to begin where they are and to grow naturally
toward a deeper awareness of their life under God. With

sympathy and love an untrained and uneducated person can be helped to push back his existential limitations and be made to understand his essential limitations.

CHAPTER II

LIMITATIONS OF THEOLOGY WITHIN
GENERAL KNOWLEDGE

Just as man finds that he is essentially and
existentially limited in his capacity to experience ultimate
reality, he discovers similar limitations as he searches for
ultimate reality through his intellectual capacity. His
theological search is increasingly hindered today because of
a shifting relationship between theology and general knowledge.
In recent years, crises have been felt in general knowledge
that have deeply affected theology and its allied disciplines.
To meet the challenge of these crises, educators of all
the scholarly disciplines have been diligently seeking
suitable solutions. The more crucial crises and several
solutions will now be discussed. Also the relation of these
crises to the Christian education effort will be suggested.

Contemporary Crises in Knowledge. Today three major
crises are being felt in man's search for knowledge. They
are concerned with the dividing of knowledge into two camps,
the shifting of authority in relation to the search for
ultimate values, and the increased specializing of knowledge

due to its great complexity.

C. P. Snow in his book, The Two Cultures and the
Scientific Revolution, describes the effect of splitting
man's knowledge into two camps. Those who are educated in the
liberal arts and who look to traditional history, Greek
philosophy, Biblical theology, and English literature as
their guiding disciplines are placed by Snow in one camp or
sector of society. Those who are trained in the scientific
and technological disciplines such as physics, ceramic
engineering, and engineering machanics are placed in the
other camp in Snow's hypothetically separated society. These
two groups seek ultimate answers in life using two contrasting
methods based on two differing foundations. The two
cultures are unable to communicate with one another because
their modes of expression are different. The liberal arts
oriented culture is able to understand the other culture
within the context of historical and philosophical perspec-
tive and is able to apply ethical and moral norms in the
world of both cultures. The scientifically oriented culture
is able to supply the functionaries and inventors in a
rapidly advancing modern world. But the former is unable to
understand the scope of technology and is at a loss when

asked to effectively apply and adapt technology to society and its needs. The latter is trained in the functions of research, construction, and operation of technical processes but is ill-educated and ill-equipped to know how these processes could best be used to improve society, not only materially, but spiritually and morally. The liberal arts culture lacks the knowledge to run a technological society; the technical culture lacks the historical and philosophical perspective to run a society with a special heritage and background. We see man being essentially limited in our contemporary society by the breakdown of knowledge into two developing parts.

Secondly, the final authority in the search for ultimate values no longer rests with philosophy and theology but rather with the scientific disciplines. This shift of authority within the body of man's knowledge has precipitated a crisis that has directly or indirectly affected most individuals today. This crisis of the deification of science places essential limits on man in our culture because it forces man to search for ultimate answers in the "secular" pursuits of science instead of the "sacred" pursuits of philosophy and theology.

Some philosophers and theologians would argue that their disciplines are scientific, but this assertion can be safely rebutted. The empirical nature of these disciplines is quite different from those of the scientific disciplines. There are few, if any, axioms in philosophy and theology that are universally held by man. The common experience and experimentation of man have given us few absolute and unqualified principles on which his life can be based. The existence of God cannot be proved experimentally as can the great laws of physics and chemistry. The confession, "Jesus Christ is Lord," is a confession of faith, not of principle based on experimental proof. Therefore, philosophy and theology are not scientific disciplines in the same sense as chemistry and chemical engineering, since they do not seek ultimate authority in experimentally proved principles and axioms.

Thirdly, the increasing complexity and quantity of available knowledge has also contributed to the general crisis in man's search for knowledge today. The body of knowledge available to man has always been too great for any one individual to acquire. While this fact has always been axiomatic, it has become increasingly apparent in recent years.

It is true that philosophy, theology and others of the
humanities have continued their slow steady evolution with
only a few significant breakthroughs to provide a catalyst
for a more rapid change. Examples of such breakthroughs are
the discoveries in psychology by Freud and the reinterpreta-
tions in philosophy and theology by the existentialists.
But science and technology have so increased in scope and
complexity in the last century, that they have made the
task of acquiring an understanding of total knowledge
impossible.

To cope with this overwhelming amount of knowledge,
man has had to break it down into manageable portions.
Knowledge has been divided into specialties or categories
so that individuals functioning in a particular area of
knowledge need only master that specialty. This trend
toward specialization is still continuing. For instance,
sixty years ago, chemical engineering alone serviced the
chemical process and allied industries. Today the chemical
engineer must specialize in paper technology, petroleum
engineering, sanitation engineering, metallurgy, corrosion
engineering, instrumentation, research, design, production
management, or maintenance engineering. No longer can a man

be simply a chemical engineer. He must specialize and prepare

early for his specialty. He must study his specialty in

some depth and thoroughly learn basic theories, principles,

and practices, in his specialty. The man must then spend

hours on the job gaining the necessary experience to test

what he has learned. What is produced by years of dedicated

concentration and service is a narrow specialist, happy and

at home in a narrow span of human life and knowledge, but

hopelessly lost beyond his specialty. We must conclude

that man has become essentially limited in relation to the

accelerated rate of expanding knowledge, and is becoming

increasingly more limited.

Attempts at Solving the Crises. Philosophers,

theologians, and scholars in education have attempted to

solve the crises which confront man in his search for

knowledge. Snow's concern for a world with two diverging

cultures has been the concern of many in the last two decades.

Educators are attempting to correct the situation by giving

liberal arts students more science courses and science

students more liberal arts courses. Individuals themselves

have taken the initiative in educating themselves beyond the

limits of their specialties. The collective effect of this

has been a cultural boom over the last decade. The New

Theology is an attempt to bridge the gap between traditional

Christianity and the modern, scientific world.

One specific approach in coping with our modern

dilemma has been suggested by a theologian-turned-educator,

P. H. Phenix. In his book, Realms of Meaning, he related

specific specialties or categories of knowledge to one

another. He accepts the fact that an individual must

specialize but adds that universal meaning is given to that

person's work when its relatedness with all of man's work

and knowledge is understood. All of knowledge is placed

in six realms or pattern of meaning: symbolics, empirics,

esthetics, synnoetics, ethics, and synoptics.

> Human beings are essentially creatures
> who have the power to experience meanings.
> ...Meaningful experience is of many kinds;
> there is no single quality that may be
> designated as the one essence of meaning.
> Accordingly, we should speak not of meaning
> as such, but of meanings, or of the realms
> of meaning....Each realm of meaning and each
> of its constituent subrealms may be described
> by reference to its typical methods, leading
> ideas, and characteristic structures. These
> features may be exhibited both in their
> uniqueness for each realm or subrealm and in
> their relationships and continuities with
> the other types of meaning.[5]

---

[5]Phillip H. Phenix, Realms of Meaning (New York:
McGraw-Hill Co., 1964), p. 5.

Briefly, the six realms of meaning are described in the following way. Symbolics is made up of the symbolic forms and methods of communication, comprising ordinary language and mathematics. Nondiscursive symbolic forms are also included in this category. These are gestures, rituals, rhythmic patterns and the like. Symbolic systems are fundamental to society since they must be used to express the other meanings.

Empirics includes the area of knowledge that depends on the results of experimentation and observation for its information. All of the sciences, including those of the physical world, of living matter, and of man, make up the subrealms of empirics. This realm relies on the objectification of its experience and the formulation of this experience into general principles.

Esthetics attempts to objectify conceived subjectivities that are the product of contemplative perception. Music, the visual arts, the arts of movement, and literature are the subrealms of esthetics. Synnoetics is involved in the realm of personal knowledge or I-Thou relationships and signifies "relational insight" or "direct awareness." The characteristic feature of ethics is the note of obligation

involved rather than simply objectification or ideality. Ethics has to do with moral conduct based on free, responsible, deliberate decision.

The sixth realm, synoptics, including history, religion, and philosophy, is concerned with the integrative process of bringing the other realms together into a coherent whole. History attempts to describe the continuity of man's known activity; religion searches for an organizing principle that transcends history and culture; and philosophy analyzes, evaluates, and synthesizes man's knowledge and activity and attempts to describe individuality and interrelatedness of their parts.

> The symbolics, which have been placed at one end of the spectrum of meanings, encompass the entire range of meanings because they are the necessary means of expressing all meanings whatever. Similarly, the synoptics, which have been placed at the other end of the spectrum, also gather up the entire range of meanings by virtue of their integrative character. Between these two realms of symbolics and synoptics lie the realms of empirics, esthetics, synnoetics, and ethics as four essentially distinct (though inter-dependent) dimensions of meaning or modes of significant human relatedness to the world and to existence.[6]

---

[6]Ibid., p. 8.

Phenix's analytical study is a helpful attempt to
overcome essential limits placed on man's vast and complex
body of knowledge. For the theologian a very helpful insight
is suggested by the study. Theology lies within the realm
of synoptics which functions as an integrating process for
all knowledge. Theology lies within a subrealm which
especially tries to relate man's activity with the Transcended
Whole, or with God through Christ as in Christianity. Theology
works within a special discipline, but, as Phenix suggests,
must concern itself with all the realms of meaning, with all
of man's knowledge. This insight gives theology its directive
force at once but also places a great responsibility on
this discipline. One of the greatest problems the Church has
had to face is the fact that theology has been forced to
relinquish its role as interpreter of the Whole to psychology,
existential and scientific philosophies, and other quasi-
religious practices. It is to this problem that the New
Theology speaks.

The New Theology, a second specific approach to the
crisis, has attempted to replace traditional theology with a
contemporary approach. Traditional theology assumes that
Christians have a direct or second-hand knowledge derived from

studies in the humanities. It assumes that the Christian,
in approaching his Bible, understands the historical and
philosophical background from which the Bible was prepared.
For instance, the Christian should understand the Hebraic·
concept of linear history, the Old Testament anthropomorphic
view of God in relation to the mythologies of the Near-East,
and the New Testament concept of the Spirit in relation to
the Greek, dualistic idea of spirit and matter. It is
further assumed that the Christian understands the historical
tradition of Christianity and the nature of the Church as
derived from its Western cultural heritage. In its
reoriented position the New Theology assumes correctly that
these presuppositions cannot be made. The New Theology has
taken into consideration the changes, which we have noted,
that have occurred throughout the system of knowledge. This
new approach in theology understands that the bulk of modern
man is a specialist in a scientific, technological, or
commercial venture and that he has only had a limited educa-
tion in the humanities. The accelerated advance of science
and the reduced importance of the humanities is realistically
taken into consideration. It knows that man looks to science
and not to theology for ultimate answers.

Our purpose is not to investigate the New Theology
but to discover intrinsic limitations in Christian education
and to arrive, hopefully, at a more constructive perspective
in the discipline than is now understood. Through the concerns
of the New Theology, however, we discover helpful insights which
can be utilized in our present study. The major concern of
the New Theology is to put our understanding of God into
modern conceptualization. The idea that God is "up there"
or "out there" or that he walked in the garden or that he rules
in the council of gods must be replaced by the modern,
philosophical idea that God is the "Ground of our being."[7]
By emphasizing this new concept of God from Tillich's theology,
J. A. T. Robinson hopes that the Christian will be forced to
rethink his concept of God in scientific rather than old
mythological terms. God is no longer to be thought of as a
transcendent, distant Being who rules from a heavenly throne.
God is now the intimate and imminent companion of man,
involving himself in the totality of man's activity - including
his scientific, technological and commercial pursuits - and

---

[7]John A. T. Robinson, Honest to God (London:
SCM Press Ltd., 1963), p. 46 ff.

residing deep within each one of us, whether we recognize his
presence or not.

This new concept of God forces man to rethink his
response to God's nature and action in the world. If God is
no longer separated from the world and its activities, man
must search for a more intimate relationship with Him through
his life in the world. Therefore, the artificial separation
of "sacred" and "secular" activity of man is destroyed and
in its place emerges the integrated functions of man's
"sacred" and "secular" activity. Man must immerse himself in
his secular calling in order to fulfill his sacred calling
to find God in his life and to follow Him. This new concept
of God also demands that traditional approaches to ethics be
replaced by a new approach that recognizes God's imminent
presence. The old, multi-law, legalistic system of ethics
must make way for a situational approach to ethics based on
only one law, the law of man's love for God and for his
neighbor.

The New Theology takes seriously the place of
theology within the system of man's knowledge as outlined by
P. H. Phenix. It takes the if-you-can't-beat-them-join-them
attitude; if theology is failing to communicate, then try a

different mode of communication. If the Gospel-over-against-
the-world has no meaning for modern man, then place the
Gospel message in the midst of the world and its activity.
If the language of the Bible has no meaning for the modern
Christian, translate more than the words; translate the full
meaning of the words into modern symbolic forms. This is
what the New Hermeneutic tries to accomplish. It takes
Phenix's idea seriously that symbolics, of which language is
one subrealm, must express total meaning in its translation.
The New Theology confronts man's modern world by joining the
world, by making man's secular and scientific activities
God's activities. It is vitally important for those in
Christian education to understand this new approach of
theology.

Christian Education, the Crises in Knowledge, and the
Solutions. In the discussion of the next chapter the relation-
ship of the participant's experience and of the content of
knowledge within the educational process is explained. We
have already noted that the individual participant is bound
within set essential and existential limits in relation to
his total experience in life. In this chapter we have
suggested that man's intellectual experience is generally

limited and controlled by the scientifically- and
technologically-oriented disciplines. The New Theology,
which has attemped to move the church into a position where
it could be of some help in the modern dilemma, must be
taken seriously by those in Christian education.

In its attempt to cope with the crises in knowledge,
the New Theology is demanding that Christian education not
present God and his revelation in traditional forms to
children.[8] It takes seriously J. S. Bruner's hypothesis[9]
that, in an intellectually honest form, any subject can
be taught to a child at any stage of development. The New
Theology also takes into account the child's basic experience
in a secular, scientifically-oriented world, an experience
that prevents him from understanding the traditional teachings
of the church. It strongly urges Christian education to
teach that the child's secular activities are blessed by God
and that God is there to be a strength and guide in the midst
of life.

---

[8]Ruth Robinson, "Honest to Children," The Honest to
God Debate, ed. David L. Edwards, pp. 279-287.

[9]Jerome S. Bruner, The Process of Education (Cambridge,
Mass,: Harvard Univ. Press, 1963), p. 33. A discussion of
this hypothesis can be found in the following chapter on
Creative Teaching.

Furthermore, Christian education is asked to broaden its horizons and to struggle with the full body of man's knowledge and activity.

The tentative solution proposed by the New Theology helps Christian education with these perceptive insights. At the same time, it raises some problems for Christian education. By affirming man's total knowledge and experience as tools in the Christian education process, the New Theology has placed a great responsibility on its leaders and teachers. Secondly, by transferring ultimate authority in theology from traditional interpretations to the new scientific interpretations, the New Theology has closed the door on familiar modes of presentation of Christian teachings. Thirdly, by communicating Christian teachings with a scientific and philosophical system of language and conceptualization, the New Theology has alienated many persons who have grown used to the traditional conceptualizations.

The deep concern of the New Theology, however, must still be seriously considered by Christian education, the deep-rooted concern to communicate the Gospel of Jesus Christ to a radically changing world. The answers of the New Theology must yet be tested, but its pastoral concern

cannot be denied or refuted. The question for Christian
education is how does it translate this deep concern into
a practical parish program of education? What creative
teaching forms can be developed to convey this deep concern
and to communicate the Gospel to our unsettled world? It is
to this question that we now turn.

CHAPTER III

LIMITATIONS IN CREATIVE TEACHING

To describe the ideal teaching situation would be a fruitless task. The description would assume that one philosophy of ideal education could be presented, an assumption that simply could not be made either in general education or Christian education. In the various philosophies and systems of education, ultimate goals are different. The goal of traditional philosophies is the transference of knowledge, especially the specific content of knowledge. Traditional systems emphasize the importance of preparing young people to function in a profession or a skill of some kind. The school systems of most European countries are committed to the goal of preparing the child early intellectually for his later career. He is subjected to mathematics, history, languages, and other standard courses on a difficult level in primary and secondary schools, and if he passes rigid exams, he is allowed to continue his preparation in college or professional school. Only a few have the intellectual ability and physical and emotional stamina to continue on these advanced levels. The goal is academic excellency

and intellectual development. Little is done to develop
the integrated personality of pupils in traditional systems.

Another philosophy, one which we can probably place
on the opposite pole of the educational spectrum, is the
progressive philosophy or theory of education. Progressive
systems of education became important early in the twentieth
century, John Dewey being the main spokesman for the movement.
The ultimate goal of progressive education became the
development of the integrated personality. Pure intellectual
development was deemphasized, and the total experience of the
pupil was utilized in the educative process. In setting
down his philosophy, Dewey had this to say:

> In schools, those under instruction are
> too customarily looked upon as acquiring
> knowledge as theoretical spectators, minds
> which appropriate knowledge by direct energy
> of intellect. The very word pupil has almost
> come to mean one who is engaged not in having
> fruitful experiences but in absorbing knowl-
> edge directly. Something which is called mind
> or consciousness is severed from the physical
> organs of activity. The former is then thought
> to be purely intellectual and cognitive; the
> latter to be an irrelevant and intruding
> physical factor.[10]

---

[10] John Dewey, <u>Democracy and Education</u> (New York:
Macmillan Co., 1964), p. 140.

As Dewey developed his theory, he did not completely replace intellectual development with experience-oriented development. He did wish, however, to set the developing intellect on a broad and firm foundation of random and experimental experience. He saw the problem as being the attempt of education to force intellectual content on children without allowing them to first experience the nature of the content.

> Hence the deluge of half-observations, of verbal ideas, and unassimilated 'knowledge' which afflicts the world. An ounce of experience is better than a ton of theory simply because it is only in experience that any theory has vital and verifiable significance. An experience, a very humble experience, is capable of generating and carrying any amount of theory (or intellectual content), but a theory apart from an experience cannot be definitely grasped even as theory. It tends to become a mere verbal formula, a set of catchwords used to render thinking, or genuine theorizing, unnecessary and impossible.[11]

Based on this insight of Dewey, progressive education has since tried to organize its content around the experiences, or hypothetical experience, of the pupil as he matures. A modified form of this system is used in the United States, although all that has resulted in most cases is a watered-down version of content teaching.

---

[11] _Ibid._, p. 144.

These two opposing philosophies and resulting systems serve to illustrate the point that there is no one ideal teaching method or philosophy. They also illustrate the fact that general education is bound within the system of essential limitations of human activity. This is not surprising since it is the function of general education to convey essentially limited knowledge through essentially limited experience. Given these essential limitations then, what are the essential limits intrinsic within the teaching situation? Can we describe essential problems specific to the teaching function, and in turn, apply these essential limitations to the Christian education setting?

Yes. Once we have discontinued our search for the ideal in teaching, due to the essential limits placed on teaching outside its sphere of influence and function, we can begin to analyze teaching in relation to its function. We are then ready to search on an optimum level rather than an ideal one. On the optimum level, we can ask, what is the best that creative teaching can do?

John Dewey's basic philosophy, at least in part, has been accepted as correct. This acceptance is especially true

in this country. Even with the present trend back toward the content-oriented, knowledge-centered curriculum, Dewey's insights are not being refuted but are being tempered. That teaching will ever completely go back to content-oriented teaching as was known prior to the ninteenth century is highly unlikely. Therefore, we will assume in this study that the progressive philosophy and system of education must be a part of the creative teaching situation. Creative teaching will want to convey a body of knowledge to the pupil in such a way that it is related to the deepest experiences of the pupil. Within the sphere of progressive education there are various degrees of approaches that are used. We shall describe three approaches from which we will define creative teaching.

The Summerhill Experiment. The first approach to creative teaching to be described is the experiment that is Summerhill School. Summerhill was founded in 1921 in the village of Leiston, in Suffolk, England. Summerhill is a small school with about 45 pupils ranging from five to fifteen years of age. The boys and girls at this school are given a great deal of freedom, the idea being to make the school fit the child rather than the child fit the school.

A. S. Neill, the headmaster, describes the various facets of

his approach in this way:

> Well, we set out to make a school in which
> we should allow children freedom to be them-
> selves. In order to do this, we had to renounce
> all discipline, all direction, all suggestion,
> all moral training, all religious instruction.
> (We have) a complete belief in the child as
> a good, not an evil, being. For almost forty
> years, this belief in the goodness of the
> child has never wavered; it rather has become
> a final faith....
>   What is Summerhill like?. Well, for one
> thing, lessons are optional. Children can
> go to them or stay away from them - for years
> if they want to....
>   We have no new methods of teaching, because
> we do not consider that teaching in itself
> matters very much. Whether a school has or
> has not a special method for teaching long
> division is of no significance, for long
> division is of no importance except to those
> who want to learn it. And the child who wants
> to learn long division will learn it no matter
> how it is taught....Learning in itself is not
> as important as personality and character.[12]

Primarily, the children are led to play or to work

creatively in the woodwork or machine shop. They paint,

dance, act, and write plays. If they like, they are simply

allowed to do nothing. This complete freedom does not lead

to license because Summerhill is self-governing with a

---

[12] A. S. Neill, Summerhill (new York: Hart Publishing
Co., 1964), p. 4.

General School Meeting every Saturday night. Problems

of community life are discussed and voted on with students

and staff members getting equal voice and vote. No standard

goals are set for the students; they seek their own level.

The theory is that students who are not pressured discover

their natural emotional and intellectual selves and, there-

fore, do not, as adult parents and educators usually do for

children, set unnatural goals for themselves. The only

criterion of success set by the school is the ability of

the students to work joyfully and to live positively. Since

no demands are placed on the students, fear and anxiety are

lost in this atmosphere.

"At Summerhill, it is love that cures; it is approval

and the freedom to be true to oneself."[13] Based on this, the

teachers confront the children in three ways. First, they

teach by simply living with the children and by setting an

example for them. Presenting themselves honestly and openly,

the teachers live in the same free way as the children - except

on an adult level. As much as possible, the teachers and the

students have an equal and reciprocal relationship with the

---

[13]Ibid., p. 40.

teachers providing the more mature perspective.

Secondly, the headmaster, who is a psychologist, gives "private lessons" to those students who request them. These essentially are therapy sessions which are directed conversations with the students. Unlike conventional therapy, however, these private conversations are honest, above the table, and straight to the point.[14] If a child is having emotional problems because of suppressed guilt feelings about masturbation, he is led to the specific understanding that this is his problem. Nothing about sex is hidden or censored. The child is led to understand life, sex, and nature as natural order and is taught to love his natural self. This self-awareness is partially discovered in the "private lessons" with the headmaster.

Thirdly, the teachers teach standard courses that students may attend if they wish. Each school day classes are held one hour in the morning and are taught in a conventional manner. Even though the students are not required to attend classes and to take exams, once they feel a desire to take a course, they participate regularly and eagerly. In

---

[14]This therapeutic approach is recognized as reality therapy in psychiatry. Refer to W. Glesser, "Reality Therapy," Saturday Review, March 6, 1965, p. 54.

fact, one of the punishments that seems too severe is the depriving a child his right to attend classes.

In evaluating the creative nature of the teaching situation at Summerhill, observers agree that this approach works. Students from Summerhill are happy at school and are generally successful later in life. In some cases they go on to university, but as many move on to trade school, art school or professional school. A number of students begin work immediately following their experience at Summerhill and get an on-the-job trade or professional training. Because Summerhill stresses no particular goal, such as the necessity of the student to continue in college, the student is able to pursue life on any level without feeling the pressure of an artificial goal set before him. He seeks his own level in life and, at least ideally, remains happy. Therefore, the primary statement we can make regarding creative teaching at Summerhill is its ability not to teach, that is, its ability to stay out of the children's hair. Almost all forms of manipulation that one finds in a success-centered and goal-centered world are missing. Students are freed from the fears and anxieties that most people feel because they are allowed to mature naturally and unimpeded at their own rate.

At the same time, the teachers are deeply involved in

the lives of the children. They play with them, eat with
them, converse with them, and draw up rules for the community
with them. All of this activity is approached on an "I-Thou"
basis as much as possible; each participant is able to keep
his integrity as an individual in relation to other individuals.

And finally, the teachers communicate the specific
knowledge they possess to the children when the children feel
they need the knowledge to formalize their experience. Here
we have the progressive philosophy of education being utilized
to its fullest. The acquired knowledge becomes fully
appropriated and becomes incorporated into the experience
of the children. The children learn how to learn through
their total experience and become happy, integrated individuals.

The Experience of Miss Ashton-Warner. The second
approach to creative teaching that can be cited is that of a
teacher in New Zealand, Sylvia Ashton-Warner. Miss Ashton-
Warner is an infant room teacher in a school that is made up
largely of Maori children, the young of the tribal people
of New Zealand. Miss Ashton-Warner's approach is much like
that of Summerhill. The specific problem that confronts her
is one of helping Maori children bridge the cultural gap
between their tribal background and their new life in the

English culture of New Zealand. Sir Herbert Read had this to say about her approach:

> There are many possible approaches to creative education, but they all usually fail because they are too intentional, too self-consciously applied (the 'self' being the teacher). Miss Ashton-Warner has realized that teaching is an organic process. She defines the necessary attitude of the teacher and gives a practical demonstration of an effective method of teaching. The teacher must possess or cultivate 'negative capability.' He must be there solely for the purpose of calling on the child's own resources, which in practice means that she must have the patience and wisdom to listen, to watch and wait, until the individual child's 'line of thought' becomes apparent.[15]

Again, as with Summerhill, the approach that is used allows the child to begin where he is and develop at his own pace, with the acquisition of knowledge being based on the intense dynamics of experience. The intensity of the child's feelings, created by the frustrations of fear and sex in the tribal life, is channeled creatively into constructive play, school work, and group activities. As at Summerhill, expressive dancing, art work, playing, and other creative activities are utilized as learning experiences. The difference between Summerhill and Miss Ashton-Warner's infant

---

[15] Sylvia Ashton-Warner, Teacher (New York: Simon and Schuster, 1963), p. 12.

room is that the latter is a more conventional classroom approach while Summerhill is not.

Miss Ashton-Warner's pupils must attend class daily and must work under the supervising teachers within the class-room structure. This approach is less radical than that of Summerhill. Where Miss Ashton-Warner has discovered new insights is in the way she teaches the conventional subjects: reading, writing and spelling.

First of all, Miss Ashton-Warner allows the children to select their own vocabulary words, ones that have intense meaning for the children. The child selects one word a day; the teacher pronounces the word correctly, spells the word and writes it on a large piece of cardboard. The child takes the word home, studies it, and brings it back the next day when he presents it to a classmate and to the teacher. If the card is soiled and worn on the following day, the word had great meaning for the child and he learned the word well. If the word had little meaning for the child, the card was usually unused. The child quickly forgot these meaningless words. The collected body of the learned words becomes the "Key Vocabulary" for each of the children. The first words selected by the five-year-olds usually could be attributed to

feelings of sex and fear, such words as "Mummy," "Daddy,"
"kiss," "frightened," and "ghost." Because these first words
have great meaning for the children, they lead the children
toward a love of reading and writing. In this first step,
Miss Ashton-Warner feels strongly that the following principles
must be used:

> First words must have an intense meaning.
> First words must be already part of the
>   dynamic life.
> First books must be made of the stuff of
>   the child himself, whatever and wherever
>   the child.[16]

Therefore, the second and third steps follow naturally on the
first.

Secondly, the children spend part of the morning
hours writing their "Key Vocabulary" words, first the words
alone, then the words in short sentences. These composed
sentences take on the same dynamic intensity as the individual
words:

> "I got drowned."
> "Mummie got a hiding off Daddy. He was drunk.
>   She was crying."
> "Nanny's in the coffin under the 'gorund.'"
> "Our baby is dead. She was dead on Monday night.
>   When mummie got it."[17]

---

[16] Ibid., p. 35.   [17] Ibid., p. 53.

About creative writing, Miss Ashton-Warner says:

> The whole exercise of creative writing,
> the reaching back into the mind for something
> to say, nurtures the organic idea and exercises
> the inner eye; and it is this calling on the
> child's own resources that preserves and
> protracts a little longer his own true
> personality.[18]

As the children build their "Key Vocabulary" and experience

sentence writing, they begin to write longer and more complex

sentences. After a year or two they are able to piece their

sentences together into paragraphs and, finally, into

coherent stories.

The third phase of this teaching approach entails

collecting the stories written by the children, editing them,

and preparing them as readers for the children. The children

read these home-made books rather than the middle-class,

English, "Dick and Jane" books. The stories are familar, and

the children are able to associate closely with the characters

and occurrences in the stories.

Miss Ashton-Warner's total approach is not to eliminate

conventional teaching but to assist the Maori children to

overcome the cultural gap. Afternoon classes are devoted to

conventional subjects taught in a conventional way. Miss

---

[18]Ibid., p. 55.

Ashton-Warner explains how the two approaches are related:

> This organic reading, however, is not
> meant to stand alone: it is essentially
> a lead up and out to all the other reading,
> and as a child rises through the infant
> room, reaching further and further out
> to the inorganic and standard reading,
> there is a comfortable movement from
> the inner man outward, from the known
> to the unknown, from the organic to the
> inorganic. The thing is to keep it a
> gracious movement, for it is to the
> extent that the activity in an infant
> room is creative that the growth of mind
> is good. [19]

The important thing she attempts to teach the children is
style. If she can help each child discover the natural
style or pattern of his individual self and can help him
see how this relates to the style of the world around him.
she feels that her teaching effort has succeeded.

In evaluating the creative aspect of Miss Ashton-
Warner's approach, again we must recognize that its most
constructive feature is its non-teaching technique. As at
Summerhill, Miss Ashton-Warner wants her children, by
teaching themselves, to begin where they are and to develop
at their own rate. This serves the purpose of allowing
the students to vent pent-up hostilities through constructive

---

[19] Ibid., p. 62.

and creative channels. Also, the children become vitally interested in what they are doing and, because of their keen interest, learn very quickly in most cases.

Unlike Summerhill, however, she only uses the organic method in order to lead the children to an understanding of how their individuality relates to society. Integrated into the daily discipline of all the classes, objective knowledge is important to her. Creative teaching, for Miss Ashton-Warner, is concerned with the child's experiences and begins to build on these, but it is also concerned with knowledge and socially-oriented goals and makes the acquisition of knowledge a central goal of classroom activity.

Creative Teaching with the Conventional Approach. The third approach to creative teaching is related to the re-evaluation of curricula of America's present school system. This investigation was prompted by the recent rapid progress of the Russians in the area of space science. After the Russians' first space achievements, short-comings of United States education were quickly emphasized and were attributed to our progressive approach to education as opposed to the content-oriented approach of the Russians. The United States

was spending more time helping students to make adjustments

to society than teaching them basic disciplines needed for

later careers.

In his report on the 1959 Woods Hole Conference, which

investigated new techniques in science teaching, J. S. Bruner

indicated that there was a movement in education to again

reemphasize content-learning:

> There is much discussion about how to
> give our schools a more serious intellectual
> tone, about the relative emphasis on athletics,
> popularity, and social life on the one hand
> and on scholarly application on the other.
> There is an effort afoot throughout the nation
> to redress what has clearly been an imbalance.
> Admiration for and interest in scholarship is
> likely to increase faster than expected.[20]

But the recommendations of this conference and of similar

studies were not to abolish progressive education but to

utilize it on a higher, more sophisticated level than before.

Knowledge must be tailored to the child's capabilities at

all age levels.

> A tentative recommendation made was that
> of increasing the inherent interest of
> materials taught, giving the student a sense
> of discovery, translating what we have to
> say into the thought forms appropriate to
> the child, and so on. What this amounts to

---

[20] Jerome S. Bruner, The Process of Education (Cambridge,
Mass.: Harvard Univ. Press, 1963), p. 75.

> is developing in the child an interest in
> what he is learning, and with it an approp-
> riate set of attitudes and values about
> intellectual activity generally.[21]

The principle hypothesis of Bruner here is a crucial one.

If the hypothesis is true and can be applied, objective

knowledge of a sophisticated nature could be taught to young

children. His suggestion is this:

> We begin with the hypothesis that any
> subject can be taught effectively in some
> intellectually honest form to any child at
> any stage of development. It is a bold
> hypothesis and an essential one in thinking
> about the nature of a curriculum. No
> evidence exists to contradict it; consid-
> erable evidence is being amassed that
> supports it....The task of teaching a
> subject to a child at any particular age
> is one of representing the structure of
> that subject in terms of the child's way
> of viewing things....any idea can be
> represented honestly and usefully in the
> thought forms of children of school age,
> and these first representations can later
> be made more powerful and precise the more
> easily by virtue of this early learning.[22]

This hypothesis reproaches the Summerhill attitude that

objective knowledge cannot of itself be put in such a form

as to be intrinsically attractive for children. The right

kind of "book-learning" can speak to the integrated whole of

the child. The conventional classroom situation can be an

---

[21] Ibid., p. 73.   [22] Ibid., p. 33.

exciting experience of discovery for the child, even if he
is forced to participate. The development of personality and
character are important but not to the exclusion of the more
formal disciplines in education. So argues Bruner.

Aside from making content attractive to the child and
presenting it honestly at his level, what other elements
comprise the creative teaching situation in the more conven-
tional classroom setting? G. Highet, in describing creative
teaching in the conventional content-oriented classroom,
specifies three ingredients that are necessary in the teacher's
approach. First, he must know the subject he is teaching.
He must not only know the subject on the level on which he is
presenting it, but he must have a grasp of it on higher levels
as well. Why?

> The human mind is infinitely capacious.
> We know the minimum diet which will keep a
> child alive. We know the maximum quantity
> of food he can absorb. But no one knows how
> much knowledge a child will want and, if it
> is presented to him in the right way, will
> digest. Therefore it is simply useless to
> teach a child even the elements of a subject,
> without being prepared to answer his questions
> about the upper ranges and the inner depths
> of the subject. And from the teacher's point
> of view it is far more difficult to do so.
> A limited field of material stirs very few
> imaginations. It can be learnt off by heart,
> but seldom creatively understood and never
> loved. A subject that carries the mind out

> in limitless journeys will, if it is well
> taught, make the learner eager to master
> all the preliminary essentials and press
> on.[23]

In order to present the subject creatively then, the teacher

must be able to challenge the student with it in such a way

as to stimulate the student to eagerly explore the inner

mysteries of its nature. To accomplish this feat, the teacher

must know thoroughly these mysteries of his subject.

Secondly, the teacher must like his subject. A

teacher who studies the inner mysteries of his subject year

after year is a person who usually has a consuming interest

in it. The first two ingredients,which are closely related,

combine to convey a sense of excitement and discovery to the

student. If the subject is important and interesting to the

teacher, it will have a greater chance of being important

and interesting to the student.

Finally, it is essential that the teacher like the

students. It is difficult, if not impossible, for a person

to teach if he does not like boys and girls.

> It is easy to like the young because they
> are young. They have no faults, except the
> very ones which they are asking you to era-
> dicate: ignorance, shallowness, and inexperience.

---

[23]Gilbert Highet, The Art of Teaching (New York:
Random House, Inc., 1950), p. 13.

> The really hateful faults are those which
> we grown men and women have. Ingrained
> conceit, calculated cruelty, deep-rooted
> cowardice, slobbering greed, vulgar self-
> satisfaction, puffy laziness of mind and
> body - these and the other real sins result
> from years, decades of careful cultivation.
> The young do not sin in those ways....When
> you remember this, it is difficult not to
> like them.[24]

This belief in the goodness of the child is the one ingredient

that has been present in all the approaches to creative teaching.

It seems basic that a creative teacher must have a deep

appreciation of his students - can we venture to say, even

a great love for his charges. He must be in sympathy with

his students so that he knows by their response whether or

not he is communicating his material. The creative teacher

in the conventional setting must know and like his subject

and he must like his students. According to Highet these are

necessary, basic ingredients in the creative teaching situation.

Essential Nature of Creative Teaching. What is

creative teaching then? We must first agree that it is not

one ideal approach to the educational process. Depending

on conditions, it is made up of several approaches adapted

from a set of principles that are in constant, dynamic flux.

---

[24]Ibid., p. 25.

The flux is caused by the changing values and goals within society and by the changing social circumstances. In times of leisure and peace the development of the individual becomes important; experience-oriented, individual-centered education is desired and is made possible. In times of stress, war, and social danger the individual is generally sacrificed for the good and support of society; the individual is to learn quickly the content of knowledge to the limit of his ability and is to become a social functionary. Therefore, we can say that the function of creative teaching is essentially limited by the conditions of the times and the level of aspiration of society at any given moment.

A basic set of principles can be presented, however, that seriously consider the dynamic relationships of experience to knowledge, of teacher to student, of creative teaching to creative learning. Knowledge alone cannot be taken seriously in contemporary education; the student and his experiential background must be focused on and understood in relation to the knowledge that is presented to him. Furthermore, the teacher, before he attempts to present his subject for student consumption, must allow the student the freedom to discover himself as an experiencing individual in an experiencing

world. Within this freedom, the student can honestly and naturally discover the sensory tools of experience with which he is equipped and can discover the limiting, controlling drives, such as sexual drives, which must be accepted or overcome. This necessary freedom, to which A. S. Neill and S. Ashton-Warner are so sensitive, must be provided with the absolute minimum of manipulation. The creative teacher does not attempt to "create" the student in his own image; he does not twist and manipulate the student unnaturally toward his preconceived goals. The resulting problem is not so much producing controlled robots, as it is producing frustrated, rebellious, neurotic young adults. Teachers exert far less coercive control than they think over students. In short, the creative teacher must allow the student every opportunity to discover himself and to discover that knowledge which has intense, dynamic, personal meaning for him.

If the student and teacher were isolated from the rest of society, the creative teaching process need go no further. The development of the individual within his freedom could, and does at Summerhill, become an end in itself. But unfortunately, individuals live in society, a corrupt, evil society consisting of human beings deeply tainted with original

sin. Yes, children are good, but only because they hold no power over others and have no artificial, possessive goals similar to those of adults. They must be taught, however, to live in a society that, because of its essential limitations, places undue demands on them. And so the body of objective knowledge, that element which allows man to transcend existential limitations, must be considered seriously and presented to the student. The creative teacher will consider objective knowledge and especially his own subject-area seriously.

Therefore, the creative teacher will be sensitive to his students' needs and to the way his subject answers these needs. He will know and like his subject to the point where he has faith that it will meet some of the needs of the student he loves. His subject, he feels, will somehow equip the student, no matter what his existential limitations, to better confront the world.

The teacher who approaches his task with this set of principles will be a dynamically creative teacher. He will be performing the optimum function of teaching within the essential limits externally imposed on it.

CHAPTER IV

CREATIVE TEACHING AND THE PARISH PROGRAM
OF CHRISTIAN EDUCATION: A CONCLUSION

The concern of this study is to consider the effect
of limiting factors on the parish educational effort. We
have attempted to discover a realistic approach to Christian
education through a discussion of the teacher's use of the
force created by the dynamic interdependence of the student's
experience and the course's subject-matter in the teaching
setting. In this final chapter, development of a parish
educational program will be discussed, considering both the
hindering limitations and the potentiality of a creative
program.

The Leadership and Teacher Training. The development
of any effective parish educational program will presuppose
an interested and involved leadership and an active teacher
training effort. Clerical interest and involvement in this
program might be taken for granted. But, unfortunately, clerical
support for the program cannot be assumed - even though this
support is crucial! At the outset we sadly concluded that all

too often ministers become discouraged with the great burden
of restrictions placed on the parish programs. In a few
cases they feel no desire at all to relate themselves to the
parish's teaching effort. In either case the responsibility
of Christian education is relegated to a lay-leader, a person
who may or may not be trained in the theological and teaching
disciplines. For two reasons, this transference of respon-
sibility usually dooms the effective program to failure. First,
it implies that the chief leader or leaders (if there are
assistant ministers) of the parish do not consider the program
important enough to spend time and effort on it. If the
clergy do not consider the program important, it is highly
unlikely that the laity will. Witness to the central import-
ance of an effective program within the life of the parish
must begin with the parish's ordained leadership.

Secondly, the minister, because of his more sensitive
understanding of his faith and because of his deeper exper-
ience in theological education, is in a position to help the
parish realize its greatest potential in the program. Few
lay-leaders can bring the same theological perspective into
the program in order to transform it from a pedestrian educa-
tional program to a dynamic, theologically-centered Christian

education program.

Therefore, the importance of the clergy as the prime motivating force in the parish program cannot be overemphasized. Clerical support is needed. The commitment of the minister must be unqualified and actively witnessed to. With clerical support the parish can expect that the parish's full potential will be realized.

Assuming clerical support, the parish must next consider the preparation and training of teachers. A discussion of the program's structure and its administration is beyond the scope of this study. We are concerned here with developing creative teachers for the parish program. In approaching this task we must be aware of the particular restrictions under which the program must function. The teachers should be given the opportunity to understand these same restrictions so as not to be threatened by them.

The first function of any Christian education teacher training program is to assist the teacher in accepting the essential and existential limitations of his teaching role within the context of the parish program. Man's finiteness and limited ability, in relation to God's glory and power, should be discussed. Man's limited ability to experience,

to know, and to communicate should be pointed out. The

teacher should be made to understand that his general feeling

of inadequacy is valid and is shared with all men. He should

be made to feel accepted in his role as teacher and be made

to understand that no teacher can adequately reveal God to

his students.

If each teacher could understand that God has allotted

him a special revelation of His truth, he would be much further

toward becoming a creative teacher. The person may or may

not possess an adequate educational background. He may or

may not be economically or culturally wealthy. But he does

have the varied experiences of his maturity and the practical

wisdom derived from these experiences to offer his students.

He can also share his faith with the children, no matter

what the adequacy or maturity of that faith. If the teacher

could be brought to an understanding of the New Theology and

its concern, he would see that God's activity is somehow

involved in his own daily activity. Every teacher will be

limited to some degree in his role, but he will grow in

confidence and patience as he becomes aware of God working

through his total life, permeating all his activity, and not

merely his religious undertakings. In order to have a healthy

approach to his role, the teacher should understand that to
accept God's governing power is to accept his own limitations,
whether they be those imposed on all mankind or those specially
given to him as a price for his freedom.

The second function of the teacher training program
is to instruct the teachers in the content of theological
knowledge. Also, as the New Theology suggests, the teacher
should be informed of the attempt of theology to accept and
not to oppose the scientific and technological world of
today. The concern of theology to use scientific methodology
and to communicate in a contemporary language should be dis-
cussed. This will serve to help the teacher understand the
traditional teachings of the Church in light of his secular
work and the secular life of his culture. The important aspect
of the theological disciplines that must be conveyed to the
teacher is the imminent timeliness of its truth. Even though
these traditional teachings communicate a message that is more
than 2,000 year old and contain a content much of which is
unscientific, they still have a vital relevance to today's
world. In man's search for truth and reality, ultimate
authority may be temporarily relinquished to science. The
vast complexity of knowledge may be forcing man to specialize

and to lose an integrated perspective of his life under his omnipotent and eternal God. Communication between the humanities and the sciences, between all the special realms of knowledge, may have broken down. But the teacher can be brought to an understanding of these crises through the affirmation that God still rules in the universe and, there- fore, in the world. God's revelation in scripture is still true even though the theological interpretations of this revelation have changed. The new interpretations are cal- culated to help, not hinder, the teacher and his students toward greater faith, by aligning theological knowledge closer to contemporary modes of thought and methods of investigation. By presenting the content of theological knowledge in this way, the teacher is able to understand how it is related to his own secular life and that of the world, as well as, to the true content of God's revelation.

The third function of the teacher training program is to help the teachers learn the creative approach to teaching. It is here that a second crucial point in the development of the parish educational program must be overcome. I am convinced that the average layman, with no professional training in teaching techniques, cannot be taught how to teach creatively.

He must simply be <u>taught</u> creatively. He must be led through the experience of good Christian education in his teacher training program so that he can communicate to his own students what he has experienced. If he has experienced love and acceptance as a student in the training program, he will love and accept his students - and himself as their teacher. If the content of the theological knowledge has been creatively communicated to him so that he has been able to appropriate it, he will, to the best of his ability, communicate the content of his course in a like manner. If he has been taught in a creative way, he will teach in a creative manner.

This is not to say that the tools of creative teaching cannot be presented to him. He should be given a well-planned course to teach his students, one that is easy to organize and present with the minimum of preparation. He should be instructed as to the various methods and techniques that may be used in class to aid in his presentation of the material. He should be made aware of the best attitude with which to approach his students so that they can experience the same freedom that he has found through an atmosphere of acceptance. The part his course plays in the overall curriculum should be

explained. He should be tutored and assisted until he is
made aware of the limits of the course's content and until
he is given the context of this content within the body of
theological knowledge. And he should be informed as to the
relationship of his course's content to the typical experience-
pattern of his students. In other words, the teacher should
be given access to all the tools of creative teaching in order
to allow him to appropriate what he is able to use. But most
teachers are very slow to pick up new teaching techniques
because of inadequate understandings of the theories that sup-
port these techniques. Leaders must not get discouraged
because teachers fail to use creative techniques effectively.
The most effective method of teaching creative techniques and
approaches is to use them in teacher training sessions.

The Role of the Curriculum in Creative Teaching. In
organizing a parish program of Christian education, the program
leaders must become aware of their responsibilities to the
program. Secondly, the importance of thorough teacher training
must be considered. Finally, the nature of the curriculum
should be determined. The curriculum should be constructed
so that it takes into account the perplexing problem of restric-
tions placed on the parish program. It should have deep

sympathy for the limitations of the teachers and the settings in which the curriculum is used. If the content of the curriculum does not reflect an awareness of these limitations, the curriculum is almost useless to the program's leaders.

At the same time the curriculum should help the program's participants realize their greatest potential. It should lead the participants into a greater understanding of theological content as interpreted through the eyes of the recent breakthroughs in critical scholarship. The curriculum should indicate an awareness of the recent developments in education, psychology, and science so that adequate, modern methodology can be utilized by teachers.

An example of a curriculum with this healthy approach is the new Lutheran Church of America (LCA) parish education curriculum. The LCA curriculum cannot be described in full here, but highlights of its approach can be discussed in relation to the approach set forth in this study.

The concern of the curriculum is very close to the one that has been supported in this thesis:

> In such a fast-expanding universe education
> has to keep pace with knowledge. Religious
> education should be leading, not lagging!

> The multiplication of facts and learnings
> spawns all kinds of new moral problems.
> We must be equipped to help ourselves and
> society relate new knowledge and new exper-
> iences to God's kingdom. This means that
> the pupil in church school classes must be
> educated by teachers who are aware of the
> latest advances in all fields, and with
> curriculum that is out in front - in
> approach, in content, in methods, in
> evaluation, and in sound Christian teaching.[25]

The integration of man's understanding of knowledge, in all

its facets, into the content of the program's subject-matter

is urged. This curriculum takes to heart the demand to

involve the program in man's most creative intellectual

endeavors of present day scholarship.

But a deep concern for the student and his personal

development is also indicated. The more profound insights

of progressive education are incorporated into the philosophy

of the curriculum.

> Learning involves the whole person, his
> understandings, his attitudes, his patterns
> of behavior. Touch one part of a person's
> being and you usually affect all the others.
> Sometimes you will concentrate on one aspect,
> sometimes on another, but the best education
> involves the whole person.
> In the past most Christian education has
> proceeded on the assumption that if people

---

[25]D. R. Pichaske, Breaking Ground for the LCA Curriculum
(Philadelphia: Lutheran Church Press, 1963), p. 5.

.   .

.

> are provided with the true facts, their
> attitudes and ways of acting will line up
> accordingly. The truth is that facts
> usually play second fiddle .to emotions or
> accustomed ways of doing things. Actual
> experiences are often most effective....
>   Learning is recognized as a deeply
> personal experience. That means that
> every person must do his own learning.
> Teachers can't learn for their students...
> That learning is personal also means that
> some people learn faster or slower than
> others. We are all individuals, with
> varying capacities and abilities for
> learning.[26]

The deep sympathy for the student and the "non-teaching"

philosophy of Summerhill and Miss Ashton-Warner are deeply

rooted in the LCA curriculum. The teacher is asked to allow

the child to develop through his own experiences at his own

pace. Teacher manipulation is reduced to a minimum. The

proper attitude of freedom for the student is strongly

suggested. This attitude creates an atmosphere of love and

acceptance for the child in the classroom situation.

Teachers are urged to share in the learning experience

of the child. They are asked to help the student discover

his own mode of response to the call of discipleship.

---

[26]Ibid., p. 19.

.   .

.

Frequently teachers regard their role as that
of an educational authority figure, a kind of
all-knowing answer man. They need to see their
function as only one part of the teaching-
learning process. While it is the teacher's
responsibility to witness to his own faith,
this is of little value unless it evokes a
response from the learner. Furthermore, this
response must be freely given by the pupil and
ought not to be manipulated by the teacher.
That is, the teacher should not pressure the
pupil toward a goal or response which the
pupil would object to if he knew what the
teacher was trying to do.[27]

The LCA curriculum frees the teacher is order to allow the

student to search for God with honesty and integrity. There

are a minimal artificial goals to strive toward. The teacher

is asked to draw a natural response from the student, offering

that part of the Church's teaching which will be most helpful

to the student. At the same time, however, the natural goals

of the Gospel and the Church's teachings are presented as

possible alternatives to the student's goals. Where these are

one and the same, communication occurs. The student is able

to appropriate the goals of Christian teachings with existential

understanding. These goals become an integral part of his life.

He is able to respond to the demands of the Gospel with deeper

---

[27]W. Kent Gilbert, As Christians Teach (Philadelphia:
Lutheran Church Press, 1962), p. 24

conviction and enduring commitment.

If published curricula available to the parish do not measure up to the principles to which it adheres, the parish should develop its own curriculum. Meeting the needs of the parish through its Christian education program must be the determining factor in any selection or development of curriculum.

Conclusion. Christian education in the parish is a very difficult task. Essential and existential limitations greatly restrict the freedom of the parish program, thus making creative educational methods a challenge to present. With a balanced perspective and a realistic awareness, however, program leaders can offer an effective Christian education program to the parish. With this perspective and with the great human qualities of love, concern, sympathy, and patience, the leaders and teachers can help the parish realize its full potential in its Christian education effort. Finally, where they fail, the Holy Spirit can be expected to succeed. For with God all things are possible, even Christian education.

BIBLIOGRAPHY

Agee, James, and Evans, Walker. Let us Now Praise Famous Men.
     Boston: Houghton Mifflin Co., 1960.

Ashton-Warner, Sylvia. Teacher. New York: Simon and
     Schuster, 1963

Bainton, Roland H. The Church of Our Fathers. Philadelphia:
     Westminster Press, 1950.

Bedenbaugh, J. Benjamin, and Wiencke, Gustav K. The Gospel
     Story of Jesus. Philadelphia: Lutheran Church
     Press, 1964.

Belief and Behavior. Greenwich, Conn.: Seabury Press, 1958.

Berger, Peter L. The Noise of Solemn Assemblies. Garden
     City, New York: Doubleday & Co., Inc., 1961.

Bergevin, Paul, and McKinley, John. Design for Adult
     Education in the Church. Greenwich, Conn.: Seabury
     Press, Inc., 1961.

Bernanos, Georges. The Diary of a Country Priest. New York:
     Doubleday & Co., Inc., 1962.

Bonhoeffer, Dietrich. The Cost of Discipleship. Translated
     from the German Nachfolge first published 1937 by Chr.
     Kaiser Verlag Munchen by R. H. Fuller, with some
     revision by Irmgard Booth. New York: Macmillan Co., 1963.

Braun, Dorothy L. "A Historical Study of the Origin and
     Development of the Seabury Series of the Protestant
     Episcopal Church" Unpublished Doctorate thesis,
     New York University, New York, 1960.

Bruner, Jerome S. The Process of Education. Cambridge, Mass.:
     Harvard Univ. Press, 1963.

Buber, Martin. I And Thou. Translated by Ronald Gregor Smith.
        New York: Charles Scribner's Sons, 1958.

Christian Education. Philadelphia: Lutheran Church Press, 1964.

Christian Education - Here and Now. (editorials) Reprint,
        The Living Church., June 15, June 22, June 29, 1958.

Coburn, John B. Minister. New York: Macmillan Co., 1963.

Cohen, I. Bernard. "Speaking of Books: Science and the
        Nonscientist," The New York Times Book Review,
        April 4, 1965, pp. 2, 27.

Coleman, James C. Abnormal Psychology and Modern Life. Fair
        Lawn, N.J.: Scott, Foresman and Co., 1956.

Conant, James Bryant. Slums and Suburbs. New York: McGraw-Hill
        Book Co., 1961.

Cully, Kendig Brubaker. (ed.) The Westminster Dictionary of
        Christian Education. Philadelphia: Westminster
        Press, 1963.

Dewey, John. Democracy and Education. New York: Macmillan
        Co., 1964.

Edwards, David L. (ed.) The Honest to God Debate. Philadelphia:
        Westminster Press, 1963.

Fagerlin, Elsie. Bible Notebook 1: The Gospel Story of Jesus.
        Philadelphia: Lutheran Church Press, 1964.

        _____. Bible Notebook 2: The Gospel Story of Jesus.
        Philadelphia: Lutheran Church Press, 1964.

Ferry, Arthur N. Educational Therapy. Registry of Medical
        Rehabilitation Therapists and Specialists, 1964.

Gessell, John M. "The Urgency of the Church's Educational
        Task: Prolegomena to Any Future Theology of
        Christian Education," Copyright, 1961.

Ginzberg, Eli, and Berman, Hyman. The American Worker in
        the Twentieth Century. Toronto: Collier-Macmillan
        Canada, Ltd., 1963.

Gilbert, W. Kent. As Christians Teach. Philadelphia:
        Lutheran Church Press, 1962.

_____. As Christians Teach. Teacher's Guide. Philadelphia:
        Lutheran Church Press, 1962.

Glesser, W. "Reality Therapy," Saturday Review , March 6,
        1965, p. 54.

Greenman, Betsy H. "The Church - God's Voice in the Inner
        City!" Unpublished Master's thesis, Union Theological
        Seminary, New York, 1965.

Halverson, Marvin, and Cohen, Arthur A. (ed.) A Handbook of
        Christian Theology. "Hermeneutics." Cleveland:
        The World Publishing Co., 1963.

Highet, Gilbert. The Art of Teaching. New York: Random
        House, Inc., 1950.

Horn, William M., and Klos, Frank W. i believe in God The   x
        Father. Philadelphia: Lutheran Church Press, 1964.

_____. i believe in God The Father. Teacher's Guide.
        Philadelphia: Lutheran Church Press, 1964.

Hunter, David R. Christian Education as Engagement. New York:
        Seabury Press, 1963.

Kierkegaard, Soren. The Gospel of Suffering. Translated by
        David F. Swenson and Lillian Marvin Swenson. Minneapolis,
        Minn.: Augsburg Publishing House, 1948.

Lawrence, W. Appleton. Parsons, Vestries, and Parishes: A Manual.
        Greenwich, Conn.: Seabury Press, Inc., 1961.

"Life-Involvement Learning," _Time_, September 25, 1964. p. 65.

Marshall, Robert J. _The Mighty Acts of God_. Philadelphia:
　　　Lutheran Church Press, 1964.

_____. _The Mighty Acts of God_. Teacher's Guide. Phila-
　　　delphia: Lutheran Church Press, 1964.

Middleswarth, Harner. _Your Parish Education Program_.
　　　Philadelphia: Lutheran Church Press, 1962.

Miller, Randolph Crump. _The Clue to Christian Education_.
　　　New York: Charles Scribner's Sons, 1950.

Miller, Samuel H. _The Dilemma of Modern Belief_. New York:
　　　Harper & Row, Publishers, 1963.

More Than Words. Greenwich, Conn.: Seabury Press, Inc., 1958.

Neill, A. S. _Summerhill_. New York: Hart Publishing Co., 1964.

Nelson, Carl Ellis. "Growth in Grace and Knowledge," Lectures,
　　　Union Theological Seminary, New York: Copyright 1961.

Niebuhr, H. Richard. _Christ and Culture_. New York: Harper &
　　　Row, 1951.

_____. _The Purpose of the Church and Its Ministry_. New York:
　　　Harper & Brothers, 1956.

_____. _The Responsible Self_. New York: Harper & Row, 1963.

O'Connor, Elizabeth. _Call to Commitment_. New York: Harper
　　　& Row, 1963.

Overview. Greenwich, Conn.: Seabury Press, Inc., 1960.

Peabody, Wendell. "Dealing with Those Big Questions," _Findings_,
　　　December, 1964. p. 7-8.

Peatling, John H. "Programmed Instruction and the Person-
　　　to-Person Relationship in Education," _Findings_.
　　　Vol. 13 No. 3 March, 1965. pp. 10-11.

Phenix, Phillip H. Realms of Meaning. New York: McGraw-Hill
        Co., 1964.

Pichaske, Donald R. Breaking Ground for the New Curriculum.
        Philadelphia: Lutheran Church Press, 1963.

Robinson, John A. T. Honest to God. London: SCM Press Ltd., 1963.

Rosenberg, Harold. "It can Happen to Anyone," The New York
        Times Book Review, December 20, 1964, pp. 1, 14.

Salinger, J. D. The Catcher in the Rye. New York: The New
        American Library of World Literature, Inc., 1962.

Seabury Series Department. Preview. Greenwich, Conn.:
        Seabury Press, 1959.

Snow, C. P. The Two Cultures and the Scientific Revolution.
        New York: Cambridge University Press, 1959.

Stevenson, J. W. God in My Unbelief. New York: Harper &
        Row, 1963.

Thielicke, Helmut. The Freedom of the Christian Man. Trans-
        lated by John W. Doberstein. New York: Harper &
        Row, 1963.

Tillich, Paul. The Courage To Be. New Haven: Yale University
        Press, 1964.

Tournier, Paul. Guilt & Grace. Translated by Arthur W.
        Heathcote assisted by J.J. Henry and P.J. Allcock.
        New York: Harper & Row, 1962.

"The Servant Church," Time, Vol. 84 No. 26, December 26, 1964,
        pp. 45-49.

We Are Called Too. New York: Seabury Press, Inc., 1964.

Winter, Gibson. The Suburban Captivity of the Churches. Garden
        City, N.Y.: Doubleday & Co., Inc., 1961.

Your Sunday Church School. Philadelphia: Lutheran Church
        Press, 1962.